
Luna*e* 1. die Feb. 1696.

Ordered,

THAT the Thanks of this House be given to Doctor *Lancaster*, for the Sermon by him Preached before them, upon *Saturday* last, at St. *Margaret's Westminster*. And that he be desired to Print the same, and that M^r *Robert Berty* and M^r *Drake* do acquaint him therewith.

Paul Jodrell, Cl. Dom. Com.

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A
SERMON
PREACHED

Before the Honourable

House of Commons,

AT

S^t Margaret's Westminster,

On the 30th of January, 1697.

By WILLIAM LANCASTER, D.D.

Vicar of S. Martin's in the Fields.

LONDON,

Printed for Walter Kettily, at the Bishop's-
Head in St. Paul's Church-Yard, 1697.

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S E R M O N

Preached before the Honourable
House of Commons.

LAMENT. V. 16.

The Crown is fallen from our Head; Wo to us, for we have sinned.

THE Words are part of *Jeremy's Lamentation*; and if we look into 2 Chron. 35. 25. We shall find that this Lamentation was for the Death of King *Josiah*: The words of that place in *Chronicles* are these, *And Jeremiah lamented for Josiah, and all the singing men and singing women spake of Josiah in their lamentations to this day; and made them an Ordinance in Israel, and behold they are written in the Lamentations.*

From these words, I conclude, That the Prophet in this place, speaking of the downfall of the Crown, does it with relation to the Death of that great and good King: The Chronicle

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witnesses, That *Jeremy* made Lamentation for him, and that it was contain'd and written in the *Lamentations*: And since these Words of the Prophet do so well express it, we must believe that *Josiah's* downfall was the occasion of them. He was a Pattern for all Princes, and the Mourning which was to be in *Judah* and *Jerusalem* for him, was to be a Pattern for all Lamentation.

The Prophet *Zechary*, when he foretells the Passion and dying of our Lord *Jesus* upon the Cross, says, There shall be such mourning for *Zech. 12. 10.* Him as was for *Josiah*; That they shall look on him whom they have pierced: which *S. John* c. 19. explains and applies to our Saviour exposed, and wounded, and bleeding upon the Cross. And then the Prophet adds, v. 11. That in that day there shall be great mourning in *Jerusalem*, as the mourning of *Hadadrimmon* in the valley of *Megiddon*. The Lamentation for our Lord, it is here foretold, should be as great as that for *Josiah*, who was slain in the Field of Battle at *Megiddo*; which seems to have been the greatest Mourning that was ever known in *Israel*.

The words then I have sufficiently explain'd by shewing the occasion of them: and the same History says, That hereupon an *Ordinance* was made in *Israel*; and the Book which was written many years, at least some reigns after *Josiah's* Death, says, the observation of that *Ordinance* was continued.

tinued a very long time, They speak of him in their Lamentation to this day, So that we may conclude thus much from that History, that when Josiah was slain, there was in Israel an Act, an Ordinance, a Law made for a solemn yearly Mourning for ever.

We see then, we are now assembled by a Law made after a Precedent of great Antiquity, and I may add, of much greater Authority. And since Providence has for our Sins given us the like Occasion, let us implore his merciful Acceptance of the like Mourning and Humiliation; and of our Service and Sorrow in Obedience to the Law in our own Nation, made after the example of Israel, and of this Divine Ordinance, wherein the Wisdom of Heaven was most immediately concern'd.

The Civil Magistrate may, by what Rules he pleases, enquire after Persons disaffected, and uneasy to the Government; but methinks it were very natural to suspect all such persons as dangerous to Kings and States, who rejoice and seem to triumph at the fall of one of the best of Kings; and at the promotion of the worst of Men and Murderers into his place. It cannot be safe laughing, when a Nation, upon so good reason, is commanded to be all in Tears; not only lest God should be angry, whose Judgments are thereby despised; but also lest that Man who can be merry upon so sad, and lamentable an occasion, should

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should be thought pleas'd with the publick Sorrow, and that common Calamity which was the cause of it.

Every Man's experience tells him thus much, that what we are glad of, we wish may happen frequently; and that occasion and matter of Joy can never come too often: so that should the Anniversary for one Prince's Murder be to any Man a day of Joy, I should suspect that Man wishes more such days as these; and that we may have many such reasons for *Jeremy* to lament.

On the other hand, what a Man sorrows, and grieves, and mourns for, he wishes may never be repeated; and that he may never hear of the like again. So that days of Humiliation (as they have sometimes been serviceable to Hypocrisie) may serve for Politick Ends and Purposes, as well as Religious; to secure Princes from all attempts of cruel and bloody Men, by creating an aversion to such barbarous Practices upon them, in the minds of all Men.

It is very natural for Sorrow and Shame to fill the Mind with horror and dislike of all Events or Actions which caused sorrow; to possess the Mind with a principle and habitual desire to prevent such Actions for the time to come; and all the Efforts and Endeavours which are made towards them.

The Jews had therefore very good reason to

make

make an Ordinance for a yearly Mourning for *Zofiah*, as all other States and Governments have upon the like occasion; because sorrow and affliction for the untimely Death of one King, disposes the Mind to Care and Vigilance over the Life and Welfare of another. And I think common Charity will teach us to believe, That he who now does his duty to God, and is just to the Blessed Memory of this day's Martyr, can do no injury to the State or Person of his present Successor; nor give way to so much as a Thought which may prejudice the Interest of that Brave Man, who through so many Perils, has asserted the Religion and Honour of the English Nation.

We may reckon upon Two sorts of Men who are avowed Enemies to our present Constitution: The *First* are those little Wretches, who yet dare meditate great and Bloody Villanies; and endeavour the Confusion of their own Native Country, by Assassines, and bringing in upon us a Foreign Power. These are not to be neglected, because little; since it has often been in the power of Wretches, and small things, to do great mischiefs. But,

Secondly, There are other Enemies who are far more powerfull, and who have hit upon the only stratagem in the World which can undo us: Such are they who endeavour to make God our

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our Enemy ; and to rob us of his Care and Fa-
vour, to whom alone we owe our Protection and
Peace. When the Almighty thunders, and when
his Judgments are abroad, he expects we should
tremble and be afraid ; and not live as if we ei-
ther desir'd Heaven, and God, and Providence,
or did not believe them ; Now the taking away
the most Pious and best of Kings, by the most
impious and inhumane Practices, and by a Civil
War ; where Subject was against Sovereign, Fa-
ther against Son, the Bonds of Affection, Friend-
ship, Blood and Nature, all dissolv'd, and Hell
broke loose, was certainly a very dreadfull Judg-
ment of God upon a People, tho' it were no
worse ; and if we be not sensible of it, God can
make us know and understand it to our sor-
row, (which Heaven forbid !) by bringing up-
on us again the like Calamity. I say, the Desol-
ations which attended the downfall of God's
Anointed, will bear Witness, that God was very
Angry ; and it is but modesty in dust and ashes
to humble our selves under the sense of his
displeasure.

I do not now consider the Death of King
Charles, as a Sin, much less as a Murder, and a Na-
tional Murder, the most crying of all Sins. Sup-
pose he had only fallen as *Josiah* did by a chance
Arrow from a Bow ; or by a Ball or Dart, which
respects no Persons, nor has sense to distinguish
betwixt

betwixt right and wrong; yet were it for no other reason, but because his Death was one of God's Judgments, which are all terrible; and abstracting from the Sin and Crime that lie heavy upon this Nation; we have still reason, as *Judah* and *Jerusalem* had, to lament; and to continue our Mourning, as well as the Memory of God's Anger and Indignation.

Think then who are they that feast and rejoice; that make this a Day of Pastime and Recreation, which the Almighty made a day of Vengeance; which the Church has set a part for a day of Mourning; which the Law has appointed for a solemn Fast: think again, who are they that provoke God to anger, by despising these his Judgments, and ridiculing the Signs and Tokens of his heavy Displeasure; and then see if these be not the Enemies we are most in danger of. These are the Men who are to make God our Enemy; and when they have done that, it is in vain they boast of their Fidelity, and of their other Services to this or any Establishment. They are better men, and better friends to this their Country, who arm Ruffians; than they who arm God and Heaven and Providence against us; and who put the Sword into the Hand of the destroying Angel to undo us. Other Foes may have as much Malice; but cannot do half the Mischief, as they who defy God and his Ordinances.

Ordinances, are able to do. We fear the secret Contrivances and Conspiracies of ill Men at home; we are providing against the Assaults of a crazy Mortal from abroad, and of Forces which could not till this Day have stood before us, but as our Sins and our Follies had given them advantage over us, and kept them up: but there's no fencing nor fighting against Heaven; if our open defiance of God's Judgments provoke Him to punish, or to forsake us.

And thus I have shewn that the taking away a good King, though consider'd only as God's Judgment upon a People, and not their Crime, yet ought to be remember'd with the last degree of Humiliation; and looked upon as a Sign that God was displeased with that Land, which he made the Theatre whereon was shed so much Innocent Blood. No man sinn'd when *Josiah* was slain in Battle; yet the Wisdom of God and the Nation (only because he was kill'd in the Field) made a Law for a yearly Mourning for Him, through all future Ages.

I now come to Two particular Reasons which I find in the History of *Josiah*, why the people made so great, and so universal Lamentation for Him.

First, A Prince was slain in Battle, whose Clemency, and Goodness; and whose Zeal for Religion,

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Religion, had created Him a general Esteem and Veneration among all his People.

Secondly, The Jews had reason to mourn, and to be afflicted, when he dyed ; because it was prophesied, that the Calamity of that Nation should commence and bear date from the very day *Josiah* should be taken from them.

^{2 Chron.}

First, The First Reason why the Jews made so great Mourning for *Josiah*, was, because his Clemency and Goodness, and his great Piety had got him a general Esteem and Veneration among his People. Now the rest of the acts of *Josiah*, and his Goodness, or Clemency and Kindness, according to all that is written in the Law of the Lord, behold they are in the Book of the Kings of Israel and Judah.

^{34. 28.}

^{2 Chron.}

^{35. 26.}

Here is then an Argument for the Peoples Mourning, and for an Ordinance to establish a yearly Mourning ; because Violence had taken from them not only a great Prince, but also a very good Man : his Clemency became his Purple; and his Goodness or his Graces shone brighter than all the Jewels in his Crown. He was Religiously Good ; he was Good out of Principle and Conscience, and not only out of Policy, and in appearance ; his Goodness, or, as the Hebrew reads it, his Clemency and Kindness would endure the Touchstone ; for, it was according to the Law of the Lord.

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Now this is the true Standard for all Virtue, and he who can walk according to this Rule, is a perfect Man. This is a Law that is fit to be the Study and Care of Princes; because by it they not only hold their Crown and Dignity on Earth, but also hope for a more lasting Inheritance and Crown in Heaven. No wonder then if goodness win upon the Hearts and Affections of all the World; for most Men are in love with Virtue, though few will practise it.

And therefore a greater thing cannot be said of any Man, nor of any King or Prince of the Sons of Men, than that he's good according to God's Law: other Excellencies may make a Man great in Imagination, and continue his Memory so long as Marble will bear his Name; but it is his Goodness, and this only, that gives him Immortality, and a Name and Honour, that will endure for ever.

The History tells us, That *Josiah* came very young to the Throne; That he was but Eight Years old when he began to reign. He must needs at that Age want Understanding; and Wisdom, and Experience, and Strength to wield the Scepter of that Kingdom; and *Solomon* denounces *Wo to that Land, whose King is a Child.* But *Josiah* made up all these Deficiencies, and Imperfections in Nature, by the early supplies of Divine Goodness, and of Grace. During our Minority

2 Chron.

34. 1.

Eccel. 10.

16.

2 Chron.

34. 2.

Minority we ate under Tutelage and Government of others we suppose, wiser then our selves; and Honest as well as able to direct and manage our Affairs; who yet have many failings, at the very best; and great allowances must be made even for their InfirmitieS: But this young Prince chose for the Guide and Conduct of his Infancy, *the Ancient of Days*; and of him to learn Experience, who himself knew all things by Intuition, and at the first sight. Here we have a Guardian who can defend his Charge, and protect his Orphan, against the Invasions and Incroachments of his greedy Neighbour: Here is a Counsellor who knows the state of Nations, and sees into all affairs of Princes both Foreign and at Home: He knows what's done in this Cabal, in that Cabinet, in the other Conclave; nay He knows the Hearts, and understands our Thoughts long before. So that a Child, and Infant of a King, under His Conduct, shall undermine the Counsels of *Atchitophel* himself.

It is said of *Josiah*, That he chose *David* for his Pattern, whom he would imitate, without going aside to the right or left hand. Now *David* was a glorious Precedent for any Potentate on Earth to take Example by: He was great in Arms, and in Religion; admired for Courage, and for Devotion: and (to satisfie

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all the World, that Religion does not make Cowards) He was therefore Great in the Field, because Devout at the Altar, and in the House of God.

I shall not give any account of the many eminent Virtues either of *Josiah*, or the *Martyr*; those of the latter which were most in View and in Exercise, were Patience and Perseverance; and it is but Melancholy discoursing on these Virtues, as well as practising them. They were both of them Zealous for Religion, and for Reforming to the True, Ancient and Primitive Way; They both studied to adorn the Temple, and to serve God in the Beauty of Holiness: It was their Endeavour to cleanse the House of God from Sordidness and Superstition; and to distinguish it from a Gaol, or a Den of Thieves: And if others had but been as Careful to have served Them, as they were Active and Industrious to serve their God; they might have had a much more prosperous and longer Reign, over a far better and far more happy People.

And yet it is not to be wonder'd at, That so much Virtue and Piety, that so pure a Zeal for Religion and the Love of God, should sometime happen to be utterly over-run and ruin'd by the grossest Atheism and Hypocrisie, that ever pali'd upon Mankind. Our *Josiah* was bound

bound up to the strictest Honour, Truth, and Justice; and could do nothing which might be a blemish to any of these, though it were to save a Kingdom: when as his Enemies were for Liberty; and (as their practice explain'd it) were to be confin'd to no Rule or Principle; were to be bound by no Law or Promise, but to act purely, and entirely, as their Interest should direct.

If a Man make a Conscience of Truth and Justice, then Liberty of Conscience is very good, and men seldom want it: but where there is no Conscience, all Men must own, that Liberty is very dangerous; it then becomes Licentiousness, or a Liberty, such as our Martyr's Enemies made their own, and which was allow'd to none besides, to kill, and to take Possession; and to wade through the blood of Innocents, to every thing they imagined would enrich, honour, or advance them.

And thus I have done with my *first* Reason, why so great Lamentation for *Josiah*. He was Religiously good; and the loss of such a Prince is hardly to be repaired.

Secondly, The *Jews* had reason to mourn, when *Josiah* dyed; because it was prophesy'd to them, That their Calamity and Misery should commence from the very day that *Josiah* should be taken away from them.

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It was told them by *Hulda* the Prophetess, That God was very angry with that people, and that he had dreadfull Judgments in Reserve, whereby to punish the Obsturacy of the Jewish Nation: but that for *Josiah's* sake, that most pious and most religious Prince, he would not execute his Vengeance so long as he should live; but would defer his Indignation till that great, good Man should be carry'd to his Grave in Peace: that then, and from that time, *Israel* should be a miserable and an afflicted People; and a hissing and an astonishment to all Nations round about them.

According to this Decree revealed to, and foretold them by the Prophetess, all things befell them: *Josiah's* Sons and Successors were one of them carry'd away by *Necho* King of Egypt; another was deposed by the King of *Babylon*; a third was taken Prisoner, and judgment given against Him; his Sons all slain before his Eyes, and then his Eyes bored out, that he might see no more of the Misery which he was to suffer. Now since this was all foretold them, and that all their temporal Bliss and Happiness depended upon the Thred of *Josiah's* life, no wonder they made great Lamentation when he dyed.

The Ancients reported, that in *Troy* there was an Image, which they believed fell from Heaven, which so long as they could preserve safe with-

within their Walls, would preserve them successfull against all Enemies from abroad ; but the loss of it was to foretell the ruin of their City and Civil Government. King *Josiah* was this Image, and gave the same security to *Judah* and *Jerusalem* ; and they were well assured, that whilst this *Palladium* was among them, no Injury could befall them either from Heaven or Earth ; for he who is Lord of both, had given his Word for it.

He therefore falling in *Megiddo*, caused this Lamentation among the People ; their Peace, their Plenty, their Laws, Religion and Lives were all in Danger when he was in Peril, or in the least Distress ; all their Glory was cast down when he fell in Battle ; and the Arrow that wounded him, went to the Heart of every good Man in his Dominion.

This is therefore my second Reason for so great Mourning in *Jerusalem* at that time.

Now give me leave to apply these Reasons of *Judah* and *Jerusalem's* Lamentation for their King, who fell in Battle, and was slain in the Valley or Plain of *Megiddo*. There was upon it an Ordinance, a Law made for a solemn Mourning ; and it was observed even after the Jewish Monarchy was destroy'd. I hope our Law of the same nature, made after that Divine Example, and ordained for the same end and purpose,

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purpose, may long continue together with the English Monarchy ; and even for that very end, that the Monarchy may long endure. The *Jews* Mourning for *Josiah* endured longer than their Kingdom. Their yearly Fast for *Gedaliah*, notwithstanding their Dispersion, is religiously observed by them to this day ; and although they are broken and scattered abroad in all Nations; and among all Languages ; yet their Lamentation is continued with one Voice, and one Consent.

It were not hard to make it appear, That we have as great Reason to continue our Humiliation, as the *Jews* had for *Josiah* : and, may be, it were happy for us if we had not other, and greater Reasons for this day's Solemnity; then the *Jews* had. *Josiah* was slain by a foreign Power : He fell in Battle, and was killed in the heat of Blood ; Himself was in a Disguise, and unknown ; and an Arrow shot at Random, wounded Him that He dyed : His own People were no way guilty ; His Death could not be charged upon any of them ; nor was their Land put under a Curse, or defiled with Innocent Blood. Let the Armies of *Egypt* and *Pharaoh Necho* answer for it : *Jerusalem* and *Judah* had no hand in it.

Josiah was not murder'd by His own Subjects, nor try'd, condemn'd, and executed by Men

Men whom he had patronis'd and promoted to Wealth and Honour : *Josiah* was not brought to the Bar or Scaffold, by Men who fought against his Person by his own Commission ; nor did he die by the hand of Thieves and Robbers, who, when they had slain the Heir, divided among them the Inheritance. *Josiah's* Enemies were all of them of another Countrey, and had never vow'd Duty, nor sworn Allegiance to him : and such Men may have, by the Laws of Nature and Nations, a greater Liberty to invade and make War, than Men born and educated in his own Dominions.

But then, If the King of *Judah*, only fallen in Battle, and slain by a foreign Enemy, caused so general Lamentation, and such as was continued through the Reigns of all the succeeding Kings, till the *Babylonish* Captivity ; and which was observed even in the time of *Cyrus*, and the *Persian* Monarchy ; (as the last Chapter of *2 Chron.* does sufficiently evince :) How much greater, and more lasting Humiliation should Ours be, who have the Guilt of Innocent Blood at our own Doors ? A Prince, who was Himself all Pity and Compassion, sentenced and put to Death by cruel and bloody Men ; a King who had been a kind Father to his People, worry'd and devour'd by his own Children ! here is Guilt that may demand Hu-
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miliation,

miliation, till the Day of Judgment.

The Almighty has ever declared to the World, That the Blood of the poorest Innocent defiles the Land ; and that whole Kingdoms and Countries have a long time lain under the Curse and Cry of it. Ancient Wise Men fill'd their Tragedies, and loaded their Scenes with God's Judgments upon Murder ; Theatres groaned under the weight of publick Guilt ; and Towns and Cities felt the Calamity, especially upon the Effusion of Royal Blood, Ω: τὸ δ' αἷμα χειροῖς πόλεων; Lord, (says Oedipus in Sophocles) What a storm of Vengeance falls upon our City for this King's Blood ? The very Heathen Gods seem not to have been at rest, till the Blood of Innocents was atoned for, or revenged ; and the Saints in Heaven, and Souls of Martyrs now with God, though themselves all flaming Charity and Love to Mankind, yet call for Vengeance upon the Earth, for the Innocent Blood that has been shed upon it.

Rev. 6. 9, 10. And I saw (says S. John,) under the Altar, the Souls of them that were slain for the Word of God. --- And they cryed with a loud Voice, saying, How long, O Lord, holy, and true, dost thou not judge and avenge our blood on them that dwell on the Earth ? So that in Case of Blood, even Mercy it self turns cruel, and calls for Justice, and cannot rest till it be reveng'd.

And

And now, whether we believe *Moses* or *S. John*, or even *Sophocles* the Tragedian; They all with one Voice conclude, That a Drop of Innocent Blood is enough to bring a Deluge of Misery upon a Nation.

But who will deny, That Innocent Blood was shed as on This Day, and in This Land; and not only the Blood of a Man, who had done no harm; but under whom we might have enjoy'd both Wealth and Honour; who nourished Arts, encouraged Learning, advanced Religion, maintain'd the Peoples Liberties, pardon'd great Offenders; and at last was betray'd, and put to Death, by many of those who had been forgiven by him.

All Nations have owned, That Kings are Fathers of their Countrey; and the Voice of Civiliz'd and Learned Nations, is the Voice of Nature and of God. Now for a Man to murder his own Father, is of all sins of the worst kind, the very worst, and most clamorous, and cries loudest to Heaven for Vengeance.

In short then, The People had no sin to answer for, when *Josiah* died; and yet they had Mourning by an Ordinance, and by a Law: but in our case, the People of This Nation slew their own Prince, and had their Hands dyed in the Blood of their Sovereign; of Him, who by Birth, Title, Possession, Care, Kindness,

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Courtesie, and every thing that could either give or purchase Right; was Father of his Countrey.

It is not very difficult to discern how the Almighty has ever since chastised and scourged This Nation; and how that horrid Murder, and Effusion of Sacred Blood, has been the Cause of many publick Calamities This Land has since groaned under. His Death was accompanied with the Blood of Thousands, other great Men; and He went to Heaven with a royal Army of Martyrs to attend upon Him. Then it was, That Men's Honesty was their Crime, and Wealth and good Estates were to others as bad as Felony. It were endless to reckon up, how many brave Men were oblig'd to fly for their Lives; to pray for Sanctuary, and Protection in a Foreign Land; to take Service in another Nation, thereby to escape a most wretched Bondage and Captivity in their own Countrey.

We have been ever since (and may be not without Reason) under Fears and Jealousies of a Foreign Religion; even the Blessings and Sweets of the Restauration, were made bitter to us, by the Wormwood and Gall of Superstition infused into our Cup; and by the endeavours which have been used to bring our Souls into Bondage. Only the Wisdom and Good-

Goodness of Heaven in this mighty Revolution, we hope, may free us from those Apprehensions of Superstition coming in among us, the Equivocal Offspring of that otherwise happy Restauration. But still we must remember who first drove those Kings into a Countrey, where they might be taught Superstition; and that if they had not when young, been pursued out of their own Land, they would not have been tempted by the Gods of other Kingdoms: if they had been Educated under their own Father, in their own Countrey, under their own Laws, and suffered to breath their own Native Air, they might have been zealous Patrons of the Religion and Interest of their own Nation; and the Miseries we have laboured under, upon that account, will, in a good measure, lye at the doors of those, who drove them out of the Church, into the Idols Temple.

And having thus far assign'd, and apply'd the Reasons of *Judah's* Lamentation; give me leave to sum up what other things I have interwoven with this Discourse. I have shewn,

First, That the downfall of that good King, whom we now lament, taking all the Miseries that did belong to it, from first to last, was a most visible mark of God's Displeasure; and, may be, so severe a Judgment as this Land never felt, since it was a Nation.

Secondly,

Secondly, That God's Judgments upon a People ought not to be neglected; much less, to be made our Pastime, and entertain'd with Raillery and Ridicule. Solomon says, God scorns the scorner, and that He will laugh when their Fear cometh.

Thirdly, That the Peoples shedding the Blood of their Sovereign, was a Publick Crime, as well as a Publick Judgment and Calamity.

Fourthly, That although the Effusion of his Innocent Blood were no more then a private or a personal Crime, or the Sin only of those Men who acted in it; yet the punishment is National, and the Land polluted. The Nation is one Body Politick, and the whole must answer for what one or a few Members have done amiss.

Fifthly, That the Pollution of the Land with Blood, submits the Nation to the Curse of God, which he has said he will sometimes continue to the third or fourth Generation; and the Jews when they were so vehement for our Lord's dying as a Malefactor, took his Blood upon themselves and their Posterity.

I come now to the last thing I am to speak to, and that is,

Secondly, That He upon whom God's Judgment falls, is not always the Person who offended, but the Innocent are many times the Sufferers, when the Guilty escape, and go free. Josiah lost

lost his Crown and Life ; but it is, *Wo to us, for we have sinned.*

Kings have often suffered for the Sins of the People ; and perhaps as often has an Innocent Nation been scourged and plagued for the Sins of their King. For *First*, *David* number'd the People, which was not their fault ; nor was it in their Power to prevent their being reckon'd up, if the Prince of the People would have it so : But the Plague fell upon them alone, and not upon the Person who had done the Offence. *David* owns thus much in the Presence of God and the Congregation : *It is I that have sinned, Lord, what have these silly sheep done ? Secondly*, the Son of *Jeroboam* dy'd young, or was by God removed out of the way by Death; not because He had offended, but because He should not see the Evil which was to fall upon his Friends and Countreymen who had. *He only of all the House of Jeroboam shall go to the Grave in Peace, because in him was found some good.* His goodness shorten'd his days ; He was early ripe for Heaven and for Eternity, as the rest of his Family were for destruction: Yet this young Prince did not lose a Crown, which he might have come to by slow ways of Succession and of Inheritance ; but was hasten'd and translated to a Crown that is Immortal.

This young Son of *Jeroboam*, it is said, went down

down to the Grave in Peace. I would here stop a little to enquire what is meant by a Man's going to the Grave in Peace. Is it to live as long as the Course of Nature will allow? Is it to wear well for Threescore Years and Ten, and then to dye an easy and a Natural Death? and the Lamp of Life to go out purely for want of Oil? No, far otherwise. It is said of *Josiah*, that He should go to the Grave in Peace. Behold
^{2 Cir.}
^{34. 28.} *I will gather Thee to thy Fathers, and Thou shalt be gathered to thy Grave in Peace.* Now I have already shewn, That *Josiah* was mortally wounded at *Megiddo*, and fell in Battle: and how can such a Man who is defeated, and dyes in War, be said to go to the Grave in Peace? And yet *Josiah* who fell by the Hand of an *Egyptian*; and *Jeroboam's* Son, who was cut off by Death in the most flourishing state of life: I say they both went to the Grave in Peace.

Now to dye, or go to the Grave in Peace, does not respect the kinds of Death, whether in Battle or on a Scaffold, or of old Age, and in a Man's Bed: but it regards the Person who dyes; and that Temper and Clearfulness and quiet of Mind wherein a man dyes. He then dyes in Peace, whom Outrages and Indignities cannot provoke to Anger; and whose Patience remains unshaken, when the Storms and Waves of Sorrow beat hardest upon Him. He dyes in
 Peace

Peace, who resigns his own Will to the Will and Pleasure of him who made him; and welcomes the most painful or shameful way of Dying, as the ready way to Immortality and Eternal Life: Thus dyed *Josiah*, though he fell in Battle; and thus fell the Royal Martyr, though Murder'd in the face of the Sun, and his own Subjects. How he went to the Grave, it is not known; the Graves of *Moses* and of King *Charles* being concealed by the Will of God to this day.

I confess, there's one Reason why Martyrs should not so much be said to die in Peace, as they who die in Battle, or in their Bed; because tho' they go out of the World with a calm and quiet Mind, yet their Blood calling for Vengeance, seems to declare War: But in all other respects, Men who die for Religion, and patiently suffer in a good Cause, though fawn asunder, or torn with wild Horses, and devour'd by Birds or Beasts of the Field, may very well be said to go to the Grave in Peace.

It is very true, that Sorrow, and Suffering, and Death, did all come into the World together, and were occasioned by the sin of Man; and are all of them continued as Scourges and Judgments of God upon Man for sin. The Almighty has but one Arrow in his Quiver shar-

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per than these ; and that he sends among us, when he punishes sin with sin ; when he suffers ill Men to harden in Impenitence, to encrease their Guilt, and thereby consigns them over to Damnation. This is the most dreadful, and amazing Judgment of God upon Earth, to leave a Man to a reprobate fence, and hard heart, and on this side the Grave and Hell, without all hopes of Redemption.

I know not but there may be Men in the World, thus left to themselves ; who instead of repenting of a most horrid Murder, and of shedding Innocent Blood, have themselves and their Posterity, justified the doing it, and advanced from the Blood of one King, to maintain the Lawfulness of resisting all Kings. To sin, is not so great a fault, as to vindicate and maintain the lawfulness of committing Sin ; we are all sinners, but hope God will give us Grace to repent and amend ; and then we are again right in his sight : But to shed Innocent Blood, and to justify the doing it, is what Highway-men, and common Thieves and Robbers will not do.

Now Resisting is a comprehensive Word, and includes in it reviling and slandering, depositing and putting to Death ; and that, what way you please, whether by Poniard or Pistol,
on

on an open Theatre, or by Assassins in the High-Way. Any, or all of these are Lawful to as many as believe it Lawful to Resist.

Do but then think, Who are they that have been plotting against the Lord's Anointed? Who have been engaged in Conspiracies to murder him in secret, and by surprise? Who have been in Consult and Intriguing with a Foreign Enemy to invade us; and upon what bottom all this mighty proces has been form'd and founded, but upon this hellish Principle, That it is Lawful to resist. Our Prince is hereby in as much danger in his Palace, or in his Bed, as formerly in a Battle; and his very Recreations may be as perilous, as when he storms a Castle, or takes a Town. We have heard of these mens Crimes, and sometimes of their Absolution, but not a word of any publick Repentance for publick Sins; but all go out of the World with a quiet Mind, or are only sorry their Attempts succeeded not. Now this can proceed from no other Cause, but from that sole Principle and Opinion, That it is Lawful to resist; and to embrew their Hands in that Sacred Blood, which has been too frequently, and too far exposed in our Defence.

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I wish that sort of Men would deal fairly ; and instead of vending among the People those Jesuitical Notions and Speculations, they would go directly to the Prince's Chambers, and tell them Him, and give Him timely notice to look to Himself ; for that they will Rebell when they please, and themselves are the proper Judges of their own time.

This is the real truth of the matter ; and Men who justifie Resistance, and intend to practise it, do not intend to ask the King's leave when, they go about it ; do not wait for an Order of Council, or a Patent or Instrument under the Broad Seal ; but their Convenience is their Commission, and they bear their Authority on their Sword's point.

Thus, I say, God has given some Men over to a reprobate Sence, and from Murdering one King, to maintain, That all others may be lawfully Murder'd. This is surely the most direful Curse, that ever happen'd to any People, to be given over to Impenitence and a hard Heart ; a Man in this state, is got within the confines of Hell, even while he lives upon Earth, and has gone so far within the Gulph, that he cannot return.

Moses was once angry, and he repented. *David* was guilty of Murder and Adultery, and with.

with Tears he washed off the guilt of Blood, and of Uncleanness. *S. Peter* deny'd his Lord, and wept bitterly: Nay, *Judas* made some sort of Confession, and seemed to be sorry, when he returned the Money which was the Price of Blood: *Judas* himself never betray'd and resisted, and taught others to resist: so that this is one degree above his Crime, and will be punished in a place below him.

Men of no Religion, and who have written in behalf of a Liberty, I had almost said, in behalf of an Indifferency of all Religions; yet have thought fit to own, That Principles not consistent with the repose, and quiet, and security of Government, ought not to be tolerated or endured. Now Men who teach and justify the Lawfulness of resisting Kings, maintain all Principles of Confusion, in one word.

For, *First*, It will be hard to distinguish between Resistance and Rebellion; they are Twins, so very like each other, that without some nicety in Metaphysics, a Man would mistake them for one and the same thing.

Secondly, If a Man may Lawfully resist, no man can Lawfully hinder Him, or put a stop to his Resistance: for what has any man to do to hinder or molest me, when I am doing a Lawful thing? I am then about my Lawful Employment.

Thirdly,

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Thirdly, If Resistance be lawfull, and men doing lawfull Actions, are not to be hindered or molested; be sure upon that account they cannot lawfully be punished: and then all Treasons may go on and prosper.

And now as we are bound to pray for Kings and all in Authority; so it is no less our Duty to teach such Doctrines as may secure to them the Possession of that Power and Sovereignty they have over us, and the Duty and Allegiance we owe them as God's Ministers for our good. It is not Affection alone, nor is it Principle alone, that renders Kings safe in the Enjoyment of their Crown and Dignity: Principle may be too weak, when Affection is lost and gone; and Affection for a Prince without Principle too, is but mutable and uncertain; our Love is apt to vary and change; and Affection goes with Interest, and turns with it; but when Affection for a Prince, and a Principle of Conscience are joyn'd and united, they make a Bond that will hold a *Sampson*, and which the strongest Man cannot break.

But to conclude.

First, Our Law and our publick Prayers complain of a Murder committed as on This Day, and of the shedding Royal Blood: Let us mourn and sorrow for it, though as to our selves we had no hand

hand in it, (the Heart must grieve for what the hand does) and thereby we shall testify to all the World, That although there is upon our Land the Guilt of Blood; yet we are not those Savages that delight in Blood.

Secondly, God in his Justice took away *Josiah*; and He frequently takes away good Kings, when the sins of the People tempt and provoke Him to it; He has hitherto been gracious to us, and deliver'd our Sovereign both from hidden Conspiracies, and open Violence; and has been his Defence, when thousands have fallen at his Right and Left Hand. Let us not by our Sins tempt God to take from us that Blessing we enjoy in Him.

Thirdly, The *Jews* had their Temple and City *Jerusalem* destroy'd, and themselves carried away Captive, after the Death of *Josiah*: think you they were Sinners above others? I tell you nay. The same People of God the *Jews* for the Murder of our Saviour, were above Forty years afterwards finally ruin'd, they and their Children: think ye they were Sinners above others? I tell you nay. We know what follows.

Here is likewise the Cry of Innocent Blood at this day; and we cannot presume that we have yet shed Tears enough to wash off the stain and pollution from our Land; but that Ponderity and:

and Childrens Children may mourn under the Curse and Cry of it. *Wo to us, &c.*

This is a proper Subject for Jeremy's Lamentation; here a man might (with Him) wish his Head a Well of Water, and his Eyes a Fountain of Tears, to bewail the Miseries due to so sinfull, so ungodly, so ungovernable a People. Remember, *O Lord, and let not those things come upon us which our sins deserve.* Let not our Inheritance be turned to strangers, nor our Houses to Aliens who would be Lords over us. Spare us, good Lord! Spare thy People! turn away thy Wrath from us, and together with all our other Iniquities pardon the Sin of this day, Thou who hast shed thine own Blood to save us from Sin and from Wrath to come.

F I N I S.
